



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



OUR NEXT

EMANCIPATION.

BY

DUREN J. H. WARD.

AN ADDRESS:

OUR NEXT EMANCIPATION.

OR

THE COMING WAR WITH RUM.

By DUREN J. H. WARD, A. M.,
STUDENT AT HARVARD UNIVERSITY.

CAMBRIDGE:
WILLIAM H. WHEELER, PRINTER
1883.

Soc 4492.883.385

✓
HARVARD COLLEGE LIBRARY
FROM THE HEIRS OF
GEORGE C. DEMPSEY

THIS collection of items appears in printed form through the advice of friends of the cause of sobriety who have listened to parts of it delivered as an address. It was first prepared as a class essay in Practical Ethics at Harvard University during the past year.

CAMBRIDGE, MASS., *September, 1883.*

THIS
Gift of
The Heirs of
George C. Dempsey

OUR NEXT EMANCIPATION.

In the literature of every period and of almost every people we read of the excesses of men in the gratification of appetite. The sages of all the ages have uttered their admonitions against man's besetting sin, intemperance.

The *wise man of Israel*, 1015 B. C., warned his people to "look not upon the wine when it is red. . . for at the last it biteth like a serpent and stingeth like an adder."

The inspired *Homer*, 900 B. C. (in Pope's version) thus for the Trojan hero, speaks:—

"'Far hence be Bacchus' gifts,' Hector rejoined,
'Inflaming wine, pernicious to mankind,
Unnerves the limbs and dulls the noble mind:
Let chiefs abstain—and spare the sacred juice
To sprinkle to the gods—'*tis fitter use.*'"

Five hundred years before the Christian Era, in far off "pagan" India, "*The Light of Asia*" told the Brahminical Rishis, "The man who drinks intoxicating liquors pulls up his own root, even in this world." "Thou shall not drink wine nor anything that may intoxicate."

Thales one of the "Seven wise men of Greece," B. C. 640, claimed that "Bodily enjoyment depends on health, and health depends on temperance."

The observing and mathematical *Pythagoras*, B. C. 580, taught, "Strength of mind depends on sobriety, for this keeps the reason unclouded by passion."

Socrates the pattern of Grecian saints and sages, 396 B. C., affirms that "While the intemperate man inflicts evil upon his friends, he brings far more evil upon himself. Not only to ruin his family, but also to bring ruin on his own body and soul, is the greatest wrong any man can commit."

Saul of Tarsus, catching the spirit of love from *Jesus of Nazareth*, wrote to the Romans in A.D. 50, "It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth or is made weak."

Among those to whose opinions the world of to-day pays homage is *Canon Farrar* of England. Not long ago before an Oxford audience, in reply to a famous epigram of a certain Lord Bishop who said he "would rather have England to be free than England to be sober," Canon Farrar concluded a brilliant address with these words: "Do not let us, then, be frightened from the clear, imperative path of national duty by the bugbear of violated liberty. The moth is not free which is only free to plunge into the flame. The ship is not free which is only free to run straight upon the iron shore in the fury of the storm, with no hand of the steersman on her helm. If freeman is to be another name for 90,000 public houses; for 30,000 beer-

shops ; for 1,537,566 persons arrested for drunkenness and disorder in the year ; for 100,422 cases of assault in one year, of which 2,736 were aggravated assaults on women and children ; for 16,525 women drunk and disorderly in London alone last year, — and if these be but items in the hideous total of such a freedom — if freedom is to hear the wail of myriads of savage — of myriads of desolated, homes, then in heaven's name let us have instead of it the beneficent bondage of virtue ; the salutary restraint of Christian legislation — for such bondage is above such liberty."

Mr. Gladstone, the Premier of Britain, affirms that "Intemperance inflicts more injury upon the world than war, pestilence and famine combined."

Not many years ago the Medical Fraternity almost unanimously sided for the more or less extensive use of intoxicants. To-day the beams of science have shed a flood of light into their perceptions, and we hear such men as *Dr. Bock* of Leipsic, Germany, declaring that "Beer is brutalizing ; wine impassions ; whiskey infuriates, but ultimately unmans."

Professor N. S. Davis, M.D., LL.D., in Chicago Medical College, one of the highest medical authorities in the land, says : "I venture the statement that the ratio of mortality from fevers and other acute diseases, as determined by the records of general hospitals in Europe and America, will be found to have increased with the increase in the quantity of alcoholic drinks consumed in their treatment. A similar examination of the vital statistics of different nations and commu-

nities will show a close relation between the relative mortality from consumption, scrofula, apoplexy, paralysis, and hepatic, cardiac, and renal dropsies, and the amount of alcoholic drinks consumed by the people."

From a lecture delivered by the world-renowned *Dr. Wm. B. Carpenter* of London, Eng., in Tremont Temple, Boston, Sunday, Dec. 3, 1882, I take the following: "Any one who is familiar with the action of poison upon the living human body, has not the smallest hesitation in saying that alcohol is a poison." "Life is shortened, disease induced and the body even very materially injured by indulgence in alcoholic liquors." "That there is any advantage in taking alcohol is a myth altogether exploded." Alcohol deranges the vaso-motor nervous system. The capillaries, especially of the nerves and skin, are relaxed and filled with blood. This causes the warmth and exhilaration which is first felt after "taking a drink." Because of this feeling we say it does us good. This glow robs the parts within and the agreeable warmth gives way to a feeling of depression. Hence one feels the meanest in getting over "a drunk."

We have drawn our pay before it is due, but we must make up for it afterwards. As the young tippler said, "At night I felt as if I owned all the property in the world, and in the morning as if I owned none and was in arrears for taxes on what I owned the night before."

We also hear much that is adverse about this practice from *people of commoner cloth*. We ask the

excited multitude, Why all this ado? We get a response that was given us by the sages of history, "*Intemperance is an evil*"; because it is a *chosen* extinction of reason; because it bloats the man, spoils his features, palsies his limbs, makes him despair, takes away his property, robs him of his reputation, murders his neighbor, makes him a victim of the scaffold, desolates his home, starves, freezes, beggars and disgraces his family, and breaks his wife's heart. What a spectacle! He whom a loving wife promised to honor, lying upon the bed with his hat and boots on! He who should be her comforter, swearing at her as long as his tongue is not too thick! He who should be her protector, not competent to brush the flies from his own face! He who should be her companion, lying in beastly stupor, worse to her than dead!

"It is with ample reason that we teach,
There is no depth a drunkard cannot reach;
And no foul thing he will not madly face,
When rum's foul grasp completes his deep disgrace."*

Years ago the philanthropic *Dr. Gunn* none too forcibly stated the truth in his "Family Physician": "Intemperance covers the land with idleness and crime. It fills your jails, supplies your almshouses, and demands your asylums. It engenders controversies, fosters quarrels, and cherishes riots. It crowds your penitentiaries, and furnishes your scaffolds. It is the blood of the gambler, the element of the burglar, the

* I. E. Jones, in *Anvil*.

prop of the highwayman, and the support of the midnight incendiary. It countenances the liar, respects the thief, and esteems the blasphemer. It violates obligation, reverences fraud, and honors infamy. It hates love, scorns virtue, and slanders innocence. It incites the father to butcher his helpless offspring, and the child to grind the parricidal axe. It burns up men, consumes women, detests life, curses God, and hates heaven. It brings shame, not honor; misery, not happiness; terror, not safety; despair, not hope; and with the malevolence of a fiend it calmly surveys its frightful desolation, and unsatisfied with havoc, it kills peace, poisons felicity, ruins morals, blights confidence, slays reputation, and wipes out natural honor; then curses the world and laughs at its ruin."

It is estimated that one dies from this cause every six minutes. From four to six during the time of reading this article. We are hardened by the constant presence of this monstrous tragedy. "These open dram-shops," remarks *Dr. Bowditch* in the Report of the Massachusetts State Board of Health for 1872, "are the great evil of our country." "The sin of intemperate use of ardent spirits is visited not only upon the third and fourth generation, but must act in all time unless radical reform be instituted."

But with all else, he who sees not the *mental and moral desolation*, sees not half. Let reason reign in the inebriate's brain and happiness may still smile in the home of poverty. The rags and cold hearth of the sot would be easy to bear if brought on by other causes. Brutality, not poverty, brings sorrow.

Again, to the thoughtful, intemperance explains a large proportion of our *illiteracy*, and thus must tend through its wielding an ignorant ballot to the disorganization of our highly prized institutions. To-day our illiterate voters comprise one-fourth of the whole. How long would an army remain in solid rank and file with every fourth man blind, knowing not whether his shots affected friend or foe? The great American Republic is an army of freemen shooting ballots for freedom and higher civilization.

Besides all, not only does intemperance make men morally bad, but *bad men* carry on the traffic. Of the 8,000 liquor dealers in New York City in 1882, 2,004 or one-fourth had been in state prison, and 2,645 or more than one-fourth more in county prisons.

FINANCIAL STATISTICS, ETC.

Their is a kind of material basis for all civilization, education, morality, and religion. When the physical condition of man is hard, his soul capacities make little headway; ameliorate the first and advance in the second begins. Pandering to physical appetite not only destroys the normal pleasures of it, and unduly exalts it over the mental and moral, but deprives the man soon and to a greater or less extent of the very means by which all these are to be supplied.

The author of an article, entitled "The Liquor Interest," in *Scribner's Monthly*, for September, 1880, says, "There is no question before the American people to-day that begins to match in importance

the Temperance Question. The question of American Slavery was never anything but a baby by the side of this; and we prophesy that within ten years, if not within five, the whole country will be awake to it." The Tariff Reform, National Bank Charters, Railroad Monopolies, Civil Service Reform, Mormonism, and the like, are trifles, financially and morally, beside the American Drinking Habit.

Our Government Reports, poor as they too often are, deserve more study than they get. There would be no more profitable way for Americans to spend a few hours every year than in a careful perusal of the *Commissioner's Report of Internal Revenue*.

Let us see what we can learn from this for the *sample year ending June 30, 1880*.

Number of Distilleries* in the U. S.	230
(Number in 1878, 170.)	
Number of Breweries in the U. S.	2,741
Number of Wholesale Dealers in Liquors	4,122
" Retail " " " 	163,523
" Dealers in Malt and Fermented Liquors	11,610
Total number of Liquor Vendors in U. S.	192,226

* 969 illicit stills were seized and 1031 persons arrested in their seizure. During the four years and four months preceding June, 1880, 4061 illicit stills were seized, 7339 persons arrested, 26 killed, and 57 wounded.

Total Internal Revenue for 1880	\$123,981,916.10
" " " from Liquors	74,015,311.63
(Over three-fifths of the whole sum.)	
Total Internal Revenue for 1881	\$135,264,385.51
" " " from Liquors	80,854,216.00
" " " from Tobacco	42,854,000.00

(All but \$12,000,000, or more than eleven-twelfths for these two useless articles. The Chinese will not tax opium for they say that would be to sanction its use. Yet the Chinese are not morally good enough to come here.)

Liquors Produced and Consumed.

Gallons of Distilled Spirits produced . . .	90,355,270
(An increase of 18½ million gallons over 1879.)	
Total gallons in Bonded Warehouses . . .	109,567,740
Gallons of this consumed . . .	62,217,863
Gallons of this exported . . .	11,418,506
Gallons of Brandy, Cordial Liquors, etc., im- ported according to Rept. on Com. & Nav.	1,469,228
<i>Gallons Distilled Liquors CONSUMED . .</i>	<i>63,687,091</i>
Barrels Fermented Liquors produced . . .	13,347,110
“ “ “ exported . . .	4,111
“ “ “ imported . . .	32,347
<i>Barrels Fermented Liquors CONSUMED .</i>	<i>12,374,313</i>
(An increase of 100 per cent from 1870 to 1880.)	

Gallons Champagne and Still Wines Imported 4,230,826

Cost to the American People.

How much does this vast amount of stuff cost those who guzzle it down? The cheapest spirit used, ordinary whiskey, sells at an average of at least ten cents a drink. At 64 drinks to the gallon (unwatered), it costs the consumer \$6.40 a gallon, or \$407,597,382.

There are at least 20 mugs of beer to the gallon, 600 in a barrel. At five cents a glass, beer drinkers paid, in 1880, \$371,229,390.

There are about 30 glasses of champagne to the gallon. At ten cents a glass, the retail cost of imported wines was \$12,692,478.

Of the quantity and cost of Native Wines, I can give no estimate. From the foregoing and other circumstances, it would seem to be no small amount.

The TOTAL DIRECT COST OF THE LIQUORS KNOWN TO BE SOLD IS, at a moderate estimate, \$791,519,250.*

Here we have a consumption of 513,393,185 gallons of intoxicants by 50,152,866 people; or 10 gallons apiece for every man, woman, and child of the land. (275 drinks each during the year.) For this they have paid a sum of money amounting to over \$15 each.

Do we realize the meaning of these statements? On authority of the Census Bureau, the entire sum raised by taxes of all kinds,—national, state, county, city, town, and school district,—was not more than \$700,000,000? The direct liquor bill exceeds this by 91½ millions.

The census Bureau tell us farther that "the aggregate wages paid by all the manufacturing establishments of the country for 1880 were \$775,584,343." The direct liquor bill exceeds this by 16 millions.

We learn again that the entire Railroad earnings were \$411,000,000. The direct liquor bill was nearly twice as much.

The cost of all kinds of schools of learning for 1880 was \$95,402,726. The direct liquor bill was more than eight times as much.

The total valuation of public and private libraries (45,528,938 vols. at \$2 each) is placed at \$91,057,876. Our drinking habit would squander the whole in 42 days.

* These figures are in proximate agreement with public statements made by the Chicago Inter-Ocean, Hon. Neal Dow, Mrs. Mary A. Livermore, Mrs. J. Ellen Foster, Dr. Wm. Hargreaves, and others.

The value of all church property in the United States is estimated at \$354,483,581. The liquor appetite would mortgage it for its full value and spend every cent in 6 months.

There was paid in our land directly for "grog" in 1880, twenty times as much as for the support of the Gospel and all missionary and benevolent enterprises combined.

INDIRECT FINANCIAL EXTENT.

Of course anything like an accurate estimate of the indirect financial expense of this gigantic evil is beyond possibility. However, without doubt, it is fair to suppose that, including those engaged in retailing, wholesaling, and manufacturing liquors, together with those disabled by drinking them, there are 1,000,000 men kept wholly from useful employment, whose time is infinitely worse than merely lost. These, if engaged in legitimate business at moderate wages, say \$1.50 a day, for 300 days in the year, would honestly earn for themselves \$450,000,000, besides adding vastly to the common national welfare.

We must add to this a sum, surely not less than \$100,000,000, annually paid by Government for the support of hospitals, paupers, tramps, lunatics, criminals, and criminal prosecutions.

Moreover, the Government is to great expense in supporting large police forces rendered necessary by the iniquities occasioned by drink.

In all, then, direct and indirect, our books show

a LIQUOR BILL OF OVER 1,300,000,000 ANNUALLY. A sum sufficient to pay our National Debt. Truly the frequent cry which we hear, that "directly or indirectly, rum is chargeable with a good 90 per cent of the woes that afflict our country," has far too great a foundation. He, who taught the Fatherhood of God and the Brotherhood of man, who brought love from Heaven and scattered it upon earth, said, "Woe unto the world because of offences. For it must needs be that offences come. But woe unto that man by whom the offence cometh." Such contemplation makes the heart bleed. One who has struggled out of the littleness of his little self and found life in the realm of universal benevolence, is pierced with sorrow over such expenditure and consequent degradation. Alas, he thinks, how many hundred schools colleges, and churches might be provided for in a princely manner with the money spent to beggar humanity! Not a school of science or art in the land has an ideal provision. Not an institution for the advancement of truth and the elevation of the race but has to utter the piteous cries of want. We have 304,679 preachers and teachers tugging to pull us up, and 505,000 liquor men striving to pull us down. With such a vast force for degeneracy arrayed against it, the principle of good in the world must be mighty indeed to hold its own so well. Before the dazzle of modern progress against such odds, who can look with pessimistic eyes? Surely there is brightness sufficient to penetrate the gloomy film over the mental sight and reveal to any such beholder the transcendent splendor of the better principle.

CAUSES OF INTEMPERANCE.

Why will men plunge themselves into this abyss? The answer is hard to give. Why will they sin at all? What answers the last, answers the first in the main. There is always personal weakness in the presence of a seemingly desirable object.

I believe that in most cases in this country intemperance begins first of all in the foolish and mistaken notion, grown to be the fashion, that to be friendly, open-hearted, social, *one must "treat,"* and "*be treated*" by his friends with something palatable. This demand finds its ready supply in the ubiquitous "dram shop." Supply and demand always encourage each other. In consequence of this state of things there prevails a general moral feebleness to withstand the temptation which is known to lead to ruin. Again, *dull feeling* brought on by excessive burdens and incessant toil, is hoped to be relieved by stimulants.

Once more, ignorant minds, in poor circumstances, having little else than physical enjoyment, are engrossed in *present gratification*. With very dim realization of duty, temptation easily overcomes them, and soon, if not exceedingly intemperate, there is much in their practices that is over-indulgent. Never, except from necessity, is their palate denied its sensuous cravings. Lessons of ease and indulgence they learn from their more prosperous associates. Those who give the "tone to public sentiment" are justly chargeable with much of the intemperance of the

ignorant poor. They set an example of too exclusive attention to "worldly things." If in social sentiment wealth makes respect, those who do not possess it will tend to a *lack of self respect*, and from this to dissipation. They feel neglected, think they have no character to lose. This is a most deplorable and helpless state. With self respect gone, man is ready for descent to any depth. The wealthy associate only with the wealthy, shunning by all possible means the poor. They banish, in true mediaeval style, those who act in the capacity of servants to their luxury, from table and parlor to kitchen and stable. The effect upon the banished could not result otherwise than in a lack of proper self-respect fatal to all true progress.

There is another inner cause of this mischief. The Anglo-Saxon race are an excitable people. Excitement is their element. When it is not spontaneous they take measures to produce it—drink whiskey, read "blood and thunder novels," attend the theatre, and the like. This *love of excitement* has become quite a mania in America. Even in religion the same spirit is rampant. The minister who does not excite is not wanted longer.

Besides these inner ones, there are *causes outside* of the man.

No doubt *climatic influence* in some localities produces a tendency to the use of stimulants. *Dr. Henry I. Bowditch*, in an excellent paper presented to the Massachusetts Legislature in 1871, entitled "Analysis of the Correspondence on the Use and Abuse of Intoxicating Drinks throughout the Globe," has legiti-

mately deduced, from the 52 reports from all lands, the general law, that "Intemperance prevails the world over, but it is very rare at the Equator. The tendency increases according to latitude, becoming more frequent and more brutal and disastrous in its effects on man and society, as we approach the northern regions."

But with us the **PRINCIPAL CAUSE** of Intemperance is **THE LICENSED DEMAND FOR IT; THE SALOON; LIQUOR SPREAD BEFORE US EVERYWHERE.** There is thus an easy possibility of yielding to every inner bad tendency, and of drowning the feelings in what seems a harmless and enjoyable way. To this liability all classes are exposed; rich and poor, genius and mediocre, women and children, individually and socially. All may fear it, all should vigorously oppose it. None who have been overcome by it ever expected to be. The danger is always to each individual unexpected. Hence in all time its approach and deadly effect have found a fit emblem in the venomous serpent.

ADVISABLE REMEDIES.

Numerous remedies have been advocated, and, too often, as one-sided as numerous. Very many reformers become so enamoured with this or that pet measure that they refuse all sympathy and aid to other methods of repressing the evil. It is no uninteresting pastime to read the literature of attempts at "Temperance Reformation"; to observe the attitude from which the question has been regarded by its many-minded parti-

sans, from the Greeks of old, who, on appointed days, made their helots drunk and exhibited them as warnings before the youth, to the modern stickler for loose and unmolested personal freedom. A few years ago, temperance agitators regarded all drinking as morally and heinously sinful. Biblical texts with the authority of command were plentifully marshalled out for and against the use of intoxicants. Recently a sort of utilitarian attitude has supplanted the moral one. Now, we would put away the cup for the same reason that we would destroy wolves and poisonous reptiles. The *principal hope* now lies no longer in "moral suasion," "the pledge," "Good Templars," and "Rechabites"; but in their stead, is desire for political organization, trust in the *strong arm of law*, and the latest, and perhaps best of all phases of it, is *Constitutional Amendment for States and Nation*. According to modern *Materia Medica* the chief factor in the cure of a disease is the successful removal of its cause. The principle has application in the remedy for Intemperance. REMOVE ITS CAUSES AND THERE WILL BE NO INTEMPERANCE.

I. Stop the traffic by Constitutional Amendment.

Blackstone says: "Common law requires that a man should not use his property to the injury of another, and the consent of the party injured is no mitigation of the offence."

Chief Justice Taney says: "If any State deem the retail and internal traffic in ardent spirits injurious to the citizens, and calculated to produce idleness, vice, or debauchery, I see nothing in the Constitution of

the United States to prevent it from restraining the traffic or prohibiting it altogether."*

Upon the highest authority, the right to prohibit being admitted, the course of procedure is plain: neither allow intoxicants made, sold, or given away, except for medical, scientific or mechanical purposes. Regarding the medical value of pure liquors there is room for grave doubt. Many of the highest authorities disavow it. I have quoted Drs. Bock, Carpenter, and Davis. The *Report of the Temperance Hospital in London*, at its sixth annual meeting in 1881, says, "With the 140 in-patients and 1177 out-patients under its care, alcohol has not been used in a single instance and the death rate had been only 4 per cent, which is much lower than in the General Hospitals where the cost of beer alone sometimes exceeds the cost of bread."

"What ought not to be used as a beverage ought not to be sold as such," tersely said *Dr. Channing*. It will be far easier to remove by legislation a material outward cause than to create in the minds of millions intelligence, resolution, moral purpose, self-respect, etc., sufficient to withstand the presence of temptation. No wilder dream ever entered a fanatical agitator's brain than that men generally by ordinary process will soon give up their wine and beer as a moral duty. We can, however, hasten the day of sobriety, and then will come the inner positive results, the intellectual and moral enlargement. Not by direct force of law, but by law unshackling human

* 5 Howard, 577.

souls. After 1500 years of attempt the Christian world has learned that man cannot be made moral and religious by law, but that the legitimate work of law is to remove the obstacles and leave conscience, individual effort, Christian sympathy, and help of God to do their work untrammelled. Social evils to be permanently cured, of course, must have the remedy of spiritual improvement and intellectual elevation. There must be diffusion of the brotherly love of Christianity to bestir the prosperous to sympathy, and of intellectual and moral force to make those now incapable capable of self-control and self-support without drudgery. But when the burglar is already through your window and is even now spoiling your house, you will not first attempt his moral, religious and intellectual culture, but after force has stopped further damage and you have the offender in better mental condition and surroundings, you apply your more ideal remedy. Even so, wisdom would suggest a change of method in dealing with the monster who yearly spoils our national household. Effective legislation is right, is possible, and is *the* means demanded in the present state of things. Thoughtful men of earnest heart and active hands, are fast becoming unanimous that our stress should be laid on the feature of lawful prohibition in the form of *Constitutional Amendment*.

We have tried for 40 years to educate and morally improve society on the question of Intemperance, and the least informed person knows with what unsatisfactory results. As a writer in *The Nation* has said,

"Newspapers have discussed it, lecturers have made their living out of it, and philosophers have settled it." But at the same time we have passed laws legalizing the vice. Praying daily, "Lead us not into temptation," and yet setting up before ourselves and our children daily the worst of temptations. Making lawful the sale, and yet piously urging every one not to buy or drink. As well set 190,000 men to peddling disease and then urge every one not to catch it.

"Moral suasion" is a pretty theory, but must wait for its universal application. In other worlds or more Utopian ages it may work very well, but has no claim to precedence in the present state of public sentiment. True, past efforts have put a stigma of disgrace on tippling and driven it behind painted windows, shuttered doors, and into secret retreats. Hence it is now the greater crime. An already terrible evil is joined by the evil of deceit. Thus by stopping with condemnation instead of prohibition, we are generating wholesale contempt of law. Why, if legitimate, must the business be licensed? If it is justifiable, the restraints we place upon it are the meanest kind of oppression. Why not compel the merchant to sell goods in certain quantities, at certain times, and to certain people? Why not exact that he shall not allow illegal gaming, lewdness, or prostitution on his premises? Surely the attempt to "regulate" the traffic and thereby mitigate the evil has had sufficient trial. Some 400 Acts have been passed in the English Parliament during the last six hundred (600) years. And with what benefit? Have the British

become even temperate? Canon Farrar's statement tells the story.

The beer-traffic was made legal in Massachusetts in 1870. In Boston, the first year after the passage of the Bill, 2533 more persons were committed to the city prisons than during the previous year. That is how it improved the people! As well attempt to regulate horse-stealing or counterfeiting by making "good license laws" and permitting only a few good respectable men (?) to manage the business. We have no moral right to "regulate" or "license" that which works ill to some of the community and weal to others. It is not right to give one citizen the permission to transform smart, active, intelligent boys into drunkards. It does not pay to legalize the filling of lunatic asylums. It does not pay to legally equip a set of men to provide subjects for the gallops. As the *Monitor Journal* says, "It doesn't pay to give a man for \$100 a license to sell liquor, and then spend \$500 on the trial of another man for buying that liquor and committing murder under its influence."

2. Stop using it at home and get others to do so; or, in other words, apply moral suasion to yourself and then to others.

I would not imply that all the damage is done by the "licensed" or "unlicensed" public vendor. The fatal step is too often taken and the appetite formed in the social festivities of many homes, and afterwards the fuming grog-shop finishes the work begun in more polite circles.

The story is told that at an Episcopal Convention in New England a few years ago the "wine-question" arose for discussion. Some of the clergy advocated total abstinence, some not. One of the most influential men made a vehement argument for wine, and denounced the others for trying to banish so splendid a token of hospitality. Next arose a layman trembling with emotion and asked if he might be permitted to speak. When granted, he said, "Mr. Moderator, it is not my purpose in rising to answer the learned argument you have just listened to. My object is more humble. I once knew a father in moderate circumstances, who was at much inconvenience to educate a beloved son at college. Here this son became dissipated; but after he had graduated, and returned to his father, the influence of home, acting upon a generous nature, actually reformed him. The father was overjoyed at the prospect that his cherished hopes of other days were to be realized. Several years passed, when the young man, having completed his professional study, and being about to leave his father for the purpose of establishing himself in business, was invited to dine with a neighboring clergyman distinguished for his hospitality and social qualities. At this dinner, wine was introduced, and offered to this young man, and refused; pressed upon him, and again firmly refused. This was repeated, and the young man was ridiculed for his singular abstinence. He was strong enough to overcome appetite, but could not resist ridicule; he drank, and fell, and from that moment became a confirmed drunkard, and long since has found a drunkard's grave."

"Mr. Moderator," continued the old man with streaming eyes, "I am that father; and it was at the table of the clergyman who has just taken his seat that this token of hospitality ruined the son I shall never cease to mourn."

In addition to banishing the evil from our homes, we should appeal to the consciences of prosperous friends to do likewise. If they are not aware of the causes and extent of the evil, let us modestly and candidly (but not fanatically), place these before them as best we can. This principle adopted by the more prosperous will be reflected by the less prosperous. By every means must we multiply the number of individuals with strong moral purpose. It is the application of law through this that the dealers most fear. *Mr. Gershom Martin*,* a warm sympathizer with the liquor dealers and one of the leading writers in their behalf, in an article published in the *Peoria Evening Call*, Peoria, Ill., says: "Distillers and liquor dealers cannot afford to antagonize or rouse up the temperance element or moral sentiment against them. There probably never was, and never will be again, an interest that was stronger—domestically, socially, locally, financially, commercially, politically, from race prejudice, and every other way—than American Negro Slavery. The women of fifteen States were violently for it. The factors and manufacturers of cotton on two continents were for it. A great and dominant political party staked its success and existence by championing its cause. But it ~~went down~~ under the moral sentiment of the North and the world, that was

* Now Editor of the "Press and People," Galesburg, Ill.

strong enough to command three millions of bayonets to execute its will. The liquor trade and manufacture cannot boast, cannot count, on such influence. . . . The moral and religious sentiment of American society is against it. The women are against it. . . . Let the liquor men go along quietly ; let them take out their licenses and obey strictly the law ; let them provoke as little attention as possible to their business ; let them ward off opposition by seeking to conciliate rather than antagonize the moral sentiment of the whole country. But let a financial collapse of the distilling interest occur now, or in the near future, and it will scare every capitalist and business man from ever re-engaging in the distilling business. Then with the temperance element rampant, and no capital to fight it with, prohibition could be enforced, and in ten years there would not be left a distillery, a brewery, or a saloon in the whole United States."

3. Do away with class feeling in society.

Break down the now impassible social barriers and let social intercourse be equal, fraternal, Christian, devoid of the aristocratic. Once let the proper sense of responsibility pervade the influential class and those who are dependent upon them will rapidly ascend. Give them equal educational advantages. Take away high tuitions from the best educational institutions. Make it popular for them to attend free lectures, and ordinary church service. Bring the poor man in if he can not pay. It will elevate him so that he can eventually.

Think of them as having souls perishing for want of culture. When we are comfortable, have plenty of entertainment, sit in the lecture room or the church and enjoy with critical air the intellectual and moral effusions, we forget that others cannot have these things in company with us on account of obstacles to association raised and kept there by us. We are too seldom unhappy because of others' unhappiness. We call ourselves republican, have founded our government on the basis of equality of privilege among all men, and yet we endeavor to maintain constant and unchangeable inequality. We reverence neither humanity nor the teachings of Christianity as we ought.

4. Provide substitutes for the "grog-shops."

The excitable and social tendency must be otherwise supplied. In the place of saloons let us have respectable restaurants, coffee-houses, reading-rooms, public libraries, social unions and the like. Purify the theatre. Let press, pulpit and rostrum frown upon the low and grovelling. The purified drama is capable of working wonders of reform. It rouses the otherwise lethargic mind to high emotion which must produce healthful results if well directed. It furnishes ideas and may inspire to noble lives. At least, it keeps from dens of infamy. Much might be done toward raising the ignorant and intemperate classes by presenting science, history, and literature in popular form as lectures, and evening talks. many a well-informed young man or woman might find broad fields in which to sow good seed in this way.

Hundreds would be glad to listen to unpretentious earnest talks of such kind. A benefit unrealized without experience would accrue to the anxious worker himself. Let popular lecturers take as a standard the understanding of the populace and not the overwise critical spleen of the educated or half-educated selfish pleasure seeker. Let speakers not shoot over the heads of the commonest, if they would reform. Let them brave the wrath of indolent souls who have more rhetorical acumen than philanthropic spirit and practical wisdom. Let the constantly presented opportunity be improved of extending the helping hand of sympathy to the erring and fallen. Be not too liberal in cursing their weakness, nor too anxious to shun their presence. Neither be satisfied with lifting them up; the poison must be counteracted by the only sufficient antidote, "The Water of Life." To its fountain the thirsting soul must be led.

5. Teach the facts.

For the effectual wiping out of this dreadful abomination great emphasis should be laid upon *education*. That the introduction of alcohol into the human system is an evil is now pretty generally recognised; but how evil it is, how deadly its effects, how costly to the State, are not well understood. The day school is beginning to give the matter attention in some States, and when the physiological and hereditary effects are generally known the prayed-for reform will be nigh at hand. Children should learn that whatever contains alcohol contains poison; youths

should learn its nature and effect on the blood, and as adults, all should be familiar with its blasting influence on the commonwealth. Let it be taught that alcohol, like arsenic, has its uses, but let there be as wholesome a dread of its abuses. Fasten the public attention upon the facts of the case. See that all know these facts pertaining to the bodily, mental, moral and financial effects. Then will the seared public conscience be quickened, and from this will follow a more consolidated effort of all classes to do away with their common enemy.

Let this matter be viewed in the light of wisdom, of charity, of citizenship, of home and national protection, and of personal responsibility. Once let all people who love law and order give the conscientious attention to this theme which that noble band of workers, the Woman's Christian Temperance Union, are giving, and the days of Rum would be numbered, the dead weight of civilization would be cut loose, the pre-eminent disgrace of Christendom would be wiped out, and the slaves of depraved appetites would be emancipated.

PROSPECT.

What then is the prospect? What hope does the future hold out? Is there a probability of a near successful overthrow of the colossal evil? To determine these, we judge by the state of public sentiment, and by our universal test, experience. Has there been hopeful experience? Unhesitatingly yes, in every way in which we condemn the evil. In

fact, if we had not seen the blessings of abstinence, perhaps we should not clamor so loudly for it. A retrospective survey of the labor for temperance reform in America, although it reveals nothing flattering, still holds out enough to give heart to faith, and the untiring reformer plods along singing the poet's beautiful strain,

"Hope beckons me onward, still keeping in view
The beautiful, golden sometime."

He thinks of the 50,000 drunkards today reformed, forming with their happy families the most gladsome company in all our land. He listens and hears the change in public sentiment now from that of half-a-century ago. Then one could not raise a log-shanty without treating with whiskey the neighbors who assisted. Then scarcely any advocated its disuse, few admitted its evil. The fathers all drank to help them stand the heat, the doctor drank to help him stand the cold, the lawyer drank to inspire him with eloquence, the minister took a little to give spirit to his prayer, and they gave it to the children because it made them good. It was absolutely good for everybody. In those days many a church could boast the membership of one distillery and sometimes more.

A plain statement of a few well-sustained instances of the fruits of prohibition will make all clear. One State has a prohibitory law, others have granted a "local option." Seizing upon the opportunity, certain localities have insisted upon the total cessation of the liquor traffic. What follows? The State of

Maine has reduced all her taxes more than one-half by enacting and enforcing prohibition to such extent as she has. Hon. Wendell Phillips, writing to the "*National Prohibitionist*," says: "There certainly is not one-tenth part of the drinking in Maine that there was before the law was enacted, and probably not one-twentieth as much. It would be safe to say not one man in five hundred in Maine can get at liquor. If this is not success let any man show a greater success in the execution of any law in Christendom."

The town of Eagle, Wyoming Co., N. Y., had a poor-master's bill of about \$3 for the year 1880. It is a temperance town. The town of Perrington, Monroe Co., N. Y., about the same size, had a poor-master's bill of \$1500 for the same year. It is a license town.*

The four anti-temperance counties of Macoupin, Monroe, Madison, and St. Clair, Illinois (17th congressional district), contained in 1880, 30,637 voters; 639 saloons, breweries, and distilleries; furnished 42 convicts for the state prison; spent \$40,000 on crime and pauperism. The four temperance counties of Platt, Wayne, Wabash, and Edwards, Illinois, contained in 1880, 12,000 voters; no saloons, breweries, or distilleries; furnished one convict for the state prison; spent \$4000 on crime and pauperism. The ratio of voters of the temperance to the anti-temperance counties was as 1 to 2½, while the ratio of expenses for crime and pauperism was as 1 to 9½, and the ratio of state prison convicts was as 1 to

* N. Y. Weekly Witness.

42. St. Clair alone, one of the license counties, having a population about equal to the four temperance counties, supports 330 saloons, breweries, and distilleries; sends 22 times as many convicts to state prison; and spends 5 times as much for crime and pauperism. Platt county put none of its people in jail during that year. The temperance counties are in a much better state as to public improvements. The sidewalks of Monticello are pronounced the best in the State. They would have made a much better record had it not been for the fact of their contiguity to their drunken neighbors.*

Vineland, N. J., has 12,000 inhabitants; Yonkers, N. Y., about 15,000. Vineland has no saloons or drinking places; Yonkers has 215 licensed and unlicensed dram shops. Vineland has a police force of one man whom it pays \$75 a year; Yonkers spends \$37,000 to keep order. Vineland has no use for a police court; Yonkers supports one at a cost of \$4800. Vineland supports its poor for \$400; Yonkers has a pauper bill of over \$15,000. In other words, Yonkers, with its one saloon for every seventy-five people, pays 90 times as much a year for its city government as Vineland with no licenses and no dram shops.†

Do facts like these signify anything? Thousands of our best citizens think they do, and in almost every State in the Union they are seeking Constitutional Amendment. The hour has come for all friends of sobriety to act in concert and with decision. When

* State Documents.

† N. Y. Evening Post.

we waded through the "Red Sea of English oppression," when we struggled in the "Black Sea of American Slavery," there were not wanting noble and true hearts to uphold and bear forward the standard of Freedom and Honor. And now as we writhe in the "Dead Sea of the Liquor Bondage," shall it be that for want of moral patriots all that is best and dearest will sink in the mire of iniquity? It can not, *it must not be*. And yet the enemy advances. We must fight or lose the liberty we have. The time approaches for moral heroism. This generation may never be called to face cannon and sword, but it must face that which to many is even more trying. The pride of Columbia is the liberty of her people, yet will not the blissful future smile over such liberty as ours? Let us throw off the Tyranny of Rum and be, in very truth, a nation of freemen.

"Men whose boast it is that ye
Came of fathers brave and free,
If there breathe on earth a slave,
Are ye truly free and brave?"

"No! true freedom is to share
All the chains our brothers wear,
And, with heart and hand, to be
Earnest to make others free!"

—James Russell Lowell.

